Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

MR. FIELD'S CHARGE.

The charge of Mr. Field, of Weston, at the late ordination of Mr. Goodwin at Concord, contains many excellent remarks, some of which we quote for the perusal of those who may not have read the published performances of that occasion.

'In order to enter on the active duties of the Christian ministry in a manner to render them pleasant and easy, a strong and lively interest must be felt in your profession. Your heart must be engaged in it. Coldness and indifference may cast their chilling influence over any bosom, rather than over that of the minister of the Gospel.—Your individual peace and happiness;—your success, in part, depends upon the zeal and ardor with which you perform the duties of your office, It is an office, believe me, fruitful in the richest and noblest satisfactions to him, who enters upon it with right views and feelings. I can conceive of none, whose duties must be more irksome and unpleasant, when performed without a kindred temper and spirit.'

To a man who has the true spirit of his office, and who resolves that his heart shall never reproach him for unfaithfulness or voluntary incompetency, the labors and duties of the profession will be found by no means easy. Mr. Field's remarks on this point will show that the high standard of ministerial qualifications of the present day is not to be attained, by the indolent or worldly minded.

'But it is not sufficient that the Christian minister should enter with all his heart upon the duties of his profession. It is important that he should be well qualified for the station he fills, and this, not only at the commencement, but at every period of his ministry. Good intentions and the best feelings are not all that is required. There must be knowledge.—An ignorant, illiterate minister of the gospel, is a disgrace to his profession,—is a disgrace to the age. Permit me then to urge upon you, the necessity of constant application to those studies, which are connected with your profession. Remember, that theology is a science, which from the very nature of the subjects it embraces, furnishes occupation for a life. High as the standard of your profession now is, it will probably advance with the progress of the human mind. Rest not satisfied then with your present attainments. Think not, that, in future, you have only to make a practical use of the knowledge you have already acquired. In an age in which the researches of the learned, are every day adding something to the stock of religious knowledge, and in which the principles of biblical criticism are better than ever understood, and applied with more than usual success, the minister of the Gospel has much to do. He must keep pace with the progress of the age, or his usefulness will cease.'

'Your discourses should be the result of much study and reflection. The age requires it. Mere prettiness of style and elegance of fancy will not suit the present times. The understanding must be addressed. In an enlightened age, when the mind is everywhere active, as it now is, mankind will not be satisfied with empty declamation.—There must be thought; something in our public discourses on which the mind may feed, by which it may be nourished.'

In regard to liberty of inquiry and opinion, Mr. Field is true to his principles as a Protestant, and a Unitarian Congregationalist.—He is not of those who would, darken and fetter the free minds of his fellow-beings, or check the onward progress of truth by making penalties and disgrace the award of inquiry, and independency of belief. And we rejoice to know that in the following advice to his young friend on this point, he is, as it were, but giving the past history of practical Unitarianism in New England.

'In respect to your religious opinions, they are between you and your God. We cannot, we wish not, we dare not interfere or dictate. We can only charge you, rightly to improve the means you possess; to seek truth with an humble, pious, and impartial mind; and then, whatever be the result of your investigation, to adopt it fearlessly and independently, for to you it is the word of life.—Keep your mind, however, open to conviction.—Never attach infallibility to any opinion you embrace. Christianity, you know, lay for many centuries, buried beneath the rubbish of the darker ages; so that its spirit could hardly be recognised, amidst the corrupting forms under which it was disguised. At the reformation, many of its corcorruptions passed away. The progress of truth however has been slow. From that period to the present day, it has indeed been gradually advancing. Its course has been an onward and an upward course, but we may not believe that it has yet reached its zenith. It is impossible to say what new and better views of Christian truth, increasing light and knowledge may present.—Therefore we exhort you, to keep your mind open to conviction. God can hardly inflict upon his people a heavier curse, than a bigoted priesthood.'

The importance of personal religious qualifications and practice—purity of character, fervent piety, and near communion with God, is thus urged.

'But what is knowledge, without those traits of character which adorn the office on which you have now entered? Maintain then an habitual intercourse with God. Cherish the warmest feelings of gratitude and love towards your Saviour. Let your prayers and ministrations be the effusions of a heart warmed with the most fervent piety, and of a mind deeply impressed with the conviction that you are accountable to God for the faithful discharge of your ministry.

'Yes, my brother, it is of immense importance, that with an enlightened, well disciplined mind, should be connected a pure and holy and pious life. Without this, your knowledge is in vain; without this, your ministry will be in vain. Let the sublime spirit of your religion, then, and the elevating, purifying principles of Christianity, be seen in your life. Think, speak, act, as a minister of the gospel should think, speak and act.—For remember that the sanctity of the sacred office no longer of necessity attaches to him who fills it. The world has outgrown its superstitious reverence for ecclesiastical station; and the minister of the gospel must now depend for his influence and his weight of character, not on the sacredness of his profession, but on his personal qualifications, on his moral and religious attainments, on his fitness for that office, whose very sacredness renders his defects more glaring, and heaps upon them a deeper disgrace.'

In regard to the much agitated subject of religious controversy, he says.

'I have said that controversy should be avoided; I think that doctrinal discussions can be most profitably pursued in our private intercourse with our people; when the peculiar difficulties that press upon their minds may be best discerned and most fully considered, and those objections against Christianity, or our particular views of Christianity, may be confuted, which are perhaps in themselves insignificant, and below the dignity of public discussion, but which acquire importance by their influence upon the individual. There are times, however, when in public we are obliged to defend, not only our religion, but the particular views of Christianity which we embrace. Should those times come, shrink not from the duty. If it must be so, let the cloud burst—let the lightning fall; yet let it not fall in anger, but in mercy—not to scathe and wither and consume, but to purify and cleanse the moral and religious atmosphere, and to produce a healthful state of mind and heart.'

Having intimated that the duties of a Christian minister are not to be confined to the services of the temple,—that his greatest means and opportunities of doing good were often found in the family circle in familiar pastoral intercourse, he proceeds to say.

'Go forth then among this people, blessing and to be blest. Let your intercourse with them be influenced by the sublime motive of winning souls to God. Let it be familiar and affectionate. Feel towards them, and let them see that you feel towards them, a friendship and esteem which become the relation you sustain; and that among the strongest desires of your heart is the desire of seeing them growing in grace, in a knowledge of duty, and in favor with God.'

We close with the following extract illustrative of the truly catholic, affectionate and charitable principles of Unitarian Christianity.

'In respect to your intercourse with your brethren in the ministry, act upon the liberal principles of the gospel; and if you believe, as I trust you do believe, that the pious and upright of every denomination shall meet in heaven; then let your practice correspond with your belief, and begin that heaven on earth, by cherishing towards others a feeling of Christian affection, and extending towards them the hand of Christian charity and love.'

We rejoice in the opportunity of presenting to our readers these remarks on the duties of the Christian ministry; not merely for their intrinsic worth, but because we think they cannot be regarded otherwise than as a most decided practical refutation of the continually revived and as often refuted slander, that these duties are lightly estimated by Unitarians, and are entered upon as a matter of worldly calculation, and with cold indifference to the spiritual wants of mankind.

RELIGIOUS INSTRUCTION OF YOUTH IN GENEVA.

The following is extracted from an interesting volume of Travels in Switzerland and Auvergne, by R. Bakewell, Esq. The brief account it presents of the Genevan clergy, and particularly of their system of religious instruction to the young of their flocks, will be read by many with pleasure; and may furnish some useful suggestions to ministers, and to Sunday School Teachers, engaged in that useful and interesting, yet arduous work.

The Genevese clergy, or pastors, as they are called, are highly respectable. Their salaries are too small to maintain a family; but most of those who have but little private property, increase their incomes by taking pupils; others marry the daughters of opulent citizens. The moral character and attainments of the candidates for ordination, are scrupulously examined before their admission to the ministry; and as they generally distinguish themselves in private life by the excellence of their example, and their active zeal in promoting the cause of virtue and humanity, they justly possess the esteem and confidence of their fellow citizens. I was told, that the pastors at Berne are regarded by the aristocracy as an inferior cast, being chiefly the sons of farmers; but the Genevese, who have more taste for science and literature, treat their clergy with the respect due to learning and moral worth, whether they can or cannot claim alliance with the first families in the place. If I have mentioned their labours in the pulpit with less respect than their own countrymen may think them entitled to; I am ready to admit that their attention to the religious instruction of the youth of both sexes, in every situation of society, whether rich or poor, is entitled to unqualified praise. Ministers are appointed who devote four days in every week to the purpose; the young people, from about sixteen to seventeen years of age, are divided into classes, to suit the hours of attendance to their convenience; a regular course of instruction is gone through in one year, on the history, evidences, and doctrines of Christianity. The boys are publicly examined in two of the churches on the Sundays, and the manner in which this is done is particularly clear and judicious. No unintelligible questions are proposed, couched in quaint or mystical terms, according to the words of a printed form; but the subjects are stated in the simplest and plainest manner, and the boy to whom the question is addressed, is expected to answer it in his own language, and to give additional explanations, if there remain any doubt whether he comprehended fully the nature of the inquiry. During the year of instruction, the female catechumens are expected to abstain from balls or public amusements, that their attention may be exclusively devoted to serious studies. Perhaps their is no city in Europe where all the youth receive so complete a course of religious instruction as at Geneva. Protestant families often come from distant parts of the continent to reside a year in this city, that their children may go through the annual course of religious education.

When the catechumens have completed their course, there is a religious service on the Thursday at St. Gervaise and the Cathedral, during which the boys are publicly received as members of the church, and on the following Thursday a similar ceremony takes place with the young women. This ceremony is simple and interesting. The female catechumens are dressed in white, and wear long white veils; seats are appointed for them fronting the pulpit, and other seats are set apart for the relations who accompany them. When we witnessed the ceremony, a very impressive sermon was delivered on the duties of females, and their future influence on the religious and moral character of society, in their situations as daughters, sisters, wives and mothers; after which the catechumens were called upon to stand up before the congregation, as a public act of acknowledging their belief in the truth of Christianity, when a solemn exhortation was addressed to them, as newly received members into the Christian community. The children, the parents, and the congregation, were deeply affected, and in tears, during this part of the service. On the following Sunday, the newly received members of the church partook of the Lord's supper. There is no imposition of hands by the minister during the ceremony.

JUDGE HOPKINSON'S LETTER TO A GENTLEMAN IN ENGLAND.

'A letter from Judge Hopkinson, of Philadelphia, to his friend in England, published in the London Morning Chronicle, has excited,' says the editor of the Pennsylvania Inquirer, 'a good deal of conversation in this city. The letter was not intended for publication; but having been partially circulated through various mediums, we have transcribed it for this journal.

'You will excuse my making no reply to that part of your letter which treats of *religious concerns*. I have avoided such topics all my life, and shall continue to do so. I have seldom seen a man able to embark in such discussions and studies, without becoming an enthusiast or a bigot, and pursuing them to the ruin or injury of his practical social duties. I have never seen *one* become a better or a sounder man, and more amiable Christian, by involving himself in the impassable mazes of theological controversy, or the unintelligible jargon of doctrinal points and questions which have no termination, no compromise, no rational evidence or conviction on either side; which have been undecided for thousands of years, and will forever remain so, and which, happily, it is entirely unimportant when or how they are decided. I have seen sensible and enlightened men, by devoting themselves to such investigations, distract and cloud their understanding, fill themselves with the vain conceit that it is given to them to understand mysteries far beyond the fathom of human intellect, and which they find it impossible to explain to any plain and unsophisticated mind—a clear proof that they really do not understand them themselves. The life of man was intended to be employed in useful and active pursuits—in the fulfilment of duties requiring the practice of his moral and physical energies and talents—and not to be employed in metaphysical disquisitions which lead to no one practical or useful result to the individual, his family, his friends, or society. Men who employ their talents and time in such inconclusive speculations, become uncomfortable to themselves, and often uncharitable to others; they are less amiable as husbands, fathers, or masters; and neglect their social and domestic duties in the indulgence of the pride and vanity of expert polemics. They mistake a new and obscure collection of *words* for knowledge, and unintelligible phrases for wisdom, and believe they are displaying the testimonies of truth, when they are only repeating sentences of which they cannot give any possible explanation. The truths which the wise and just Creator of man intended to be his guides to virtue and happiness, cannot be wrapped up in libraries of folios, accessible but to *one in a million;* nor to be found only by poring over thousands of pages of what is miscalled learned criticism upon a *Hebrew root*, or a *Greek particle*. The precepts of a good and acceptable life are acceptable to *all the human race*, as the air they breathe in common, the sun which shines on them all alike, and the food and water which refresh them. Has God given to *all men* whatever is necessary for the support and health of their perishable bodies, and withheld almost from *all* that which is indispensable for their eternal welfare? This is the impious conceit of the few who persuade themselves that they have the saving secret, the immortal panacea!

'Mr. [Condy] of whom you speak, was a man of distinguished learning in the profession of the law, and also of general knowledge and scholarship, with a most acute and penetrating mind. He would have been at the head of the bar, with wealth, reputation, and all the good he could have desired; but about fifteen or more years since, he became a devotee to the doctrines of Swedenborg.—From that moment everything was neglected or abandoned for these studies; his law books were laid aside, his clients unattended to, and his days and nights given to Hebrew bibles, Latin folios, and learned criticisms and commentaries. He was soon involved in the embarrassment of debt, and after a most miserable existence, died a few months since of a broken and mortified spirit, leaving a wife and children destitute. And to what did he sacrifice himself and family? What discovery has he made? What truth elucidated or established that is worth one farthing to any body?

'This fondness for plaguing ourselves with what we can never unfold, has been a part of our nature in all ages. Childhood is amused by *riddles*, and old age by *mysteries*. In both cases, after guessing again and again, we are obliged to "give it up." In this, however, they differ—the solution of riddles is within the scope of human faculties; not so of mysteries.

'I have unintentionally run on in this course of observation, not to dissuade you from the interest you seem to take in your new doctrines; for if they occupy and amuse you, they are so far, at least, useful; and I do not fear they will lead your generous spirit into any neglect of higher duties, or to any intolerance of others; nor are my remarks pointed particularly at your mode of faith.—I repeat, that I have all my life avoided all knotty and disputed points of religion. I argue with nobody about the trinity or unity of the Godhead; the mysteries of free knowledge and free will; or the profound doctrine of the atonement by the death of Christ. I read nothing about them——I affirm or deny nothing—I know nothing. I profess not to understand them; and I know that much wiser and stronger men have come to no understanding about them, after centuries of learned and intolerant disputation, in which rivers of blood, as well as of ink, have flowed in support of this savage and unchristian warfare. I mix not in such strife, but am content to discharge, as well as I can, the duties which providence has assigned me, according to the clear and undisputed light he has given me. I consider religion to have nothing to do with theologians, and the questions of the schools; they are, to my mind, the proofs of the weakness, the pride and the vindictive intolerance of the human heart, when inflamed by the passions. Although I have been a constant and very general reader for more than forty years, I have never perused one page of any writer upon any *controverted question of religion*, not even a sermon.—This is literally true, and I am sure I have escaped a world of perplexity by this course, and lost nothing worth having.'

ORIGINAL MISCELLANY.

GOSPEL LUMINARY *for March; New Series* No. 3. 12mo. pp. 36.

This is a periodical, published at New York, and conducted by D. MILLARD and S. CLOUGH, of the Christian connexion. It espouses the cause of liberal Christianity, and contains articles of ability and interest; among which we observe, with pleasure, in in the March number, an excellent one from the Unitarian Advocate, entitled, 'Explanation of the terms, WONDERFUL, COUNSELLOR, MIGHTY GOD, EVERLASTING FATHER, &c. as applied to our Saviour; Isaiah ix. 6.' From the intelligence department, we extract the following anecdotes, as illustrative of a fault, too common among our Calvinistic brethren, and which we have elsewhere animadverted upon.

THE SPIRIT OF SECTARIANISM.

The following circumstance is related in a recent English periodical, which very clearly developes the spirit of sectarianism:

'A young female teacher a few Sundays ago, was hearing her class in a Sunday School repeat a hymn in which occurred the following lines:

"Well might the sun in darkness hide,
And shut his glories in;
When God, the mighty Maker, died
For man the creature's sin."

'The teacher asked her class if they thought God died. One child said "no! it was the Son of God who died!" Another child answered "it is put so in the book to make it come in rhyme." The question put by the teacher to the class, found its way to the young curate, who is a high Calvinist, and she was removed from the school.'

Such a circumstance as the above scarcely needs any comment; it clearly exhibits the intolerant spirit, which dictates sectarianism in all its parts. Truth never fears investigation; like the pure gold it has no dross; but a doctrine that shrinks from examination betrays its origin. What had Orthodoxy to fear from the simple question put to a class of Sunday School scholars, 'do you believe God died?' If based on the truth it had nothing to fear; but alas! the doctrine of the trinity was in danger. D. M.

AN ABSURDITY EXPOSED.

A Calvinistic missionary lately paid a visit to one of the towns in the western part of this State, [N. Y.] & as he concluded to spend a certain term of time there, proposed to establish a Bible class. He said that the manner of proceeding would be this. A portion of Scripture would be given out and then any person present might ask such questions as he thought fit, and pledged himself to answer them to the best of his abilities. The portion of Scripture given for the first meeting, was the sixteen first verses of John's gospel. Our missionary of course availed himself of the manner in which Trinitarians construe that part of holy writ, and obviously showed that his main object was to doctrinate his hearers into his own peculiar dogmas. He was at length asked whether he believed the eternal God was born of a woman. To this question he gave the cant retort of infidelity; but we understand it had the tendency to break up the class, as well as to disgust the people.

Now such kind of conduct needs but little comment. We are willing to repeat the question; 'was the eternal God born of a woman?' Trinitarians, attempt to vindicate the affirmative if you dare. Remember however that it is too late in the day for you to make rational men think, that all are infidels who do not believe in your mysterious doctrine. D. M.

PSALMS OF DAVID.

In Milman's 'History of the Jews,' we have the following pertinent remarks on the character of that part of the sacred poetry of the Old Testament, called the 'Psalms of David.' By a new translation of the Psalms it is to be hoped that the interest and beauty of these productions will be as much improved as the poem of Job has been. The force and pertinency of Mr. Milman's remarks which are *now* readily perceived, will *then* be more strikingly felt.

'They excel no less in sublimity and tenderness of expression than in loftiness and purity of religious sentiment. In comparison with them the sacred poetry of other nations sinks into mediocrity. They have embodied so exquisitely the universal language of religious emotion, that, a few fierce and vindictive passages excepted, natural in the warrior poetry of a sterner age, they have entered with unquestioned propriety into the ritual of the holier and more perfect religion of Christ. The songs which cheered the solitude of the desert caves of Engedi, or resounded from the voices of the Hebrew people as they wound along the glens and hill sides of Judea, have been repeated for ages in almost every part of the habitable world, in the remotest islands of the ocean, among the forests of America, or the sands of Africa. How many human hearts have they softened, purified, exalted!—of how many wretched beings have they been the secret consolation!—on how many communities have they drawn down the blessings of Divine Providence, by bringing the affections into unison with their deep devotional fervor.'

[For the Christian Register.]

THE PILGRIMS AND THE PURITANS.

MR. EDITOR,—Perhaps, a few remarks, as to the character and opinions of the first people of New England will be as acceptable, as those refering to the time and manner of their settlement. It is well known, that they fled from persecution, and came to this continent that they might enjoy the worship of God and the ordinances of religion; according to what they believed were the injunctions of the bible. That they, in their turn, became intolerant and persecuting, and required a rigid conformity to their own opinions and practices, cannot be denied, and is much to be lamented. They had faults; but I am not disposed to exaggerate them; nor do I refer to them, so much for censure, as for warning. The opinion is not uncommon, but is believed to be a mistake, that there was any essential or very material difference between the Plymouth Pilgrims, and the Puritans of Massachusetts; and that the former were more censorious and narrow in their views than the latter. This opinion is not supported by facts. The former were at first called Separatists. And some who early separated from the church of England, were illiberal and censorious. But those who went to Leyden, with Mr. Robinson, and afterwards settled Plymouth, were far more liberal, moderate and mild. They held communion with the godly members of the Episcopal church, and did not require or encourage those who joined them to denounce the church of England.

The Puritans, by whom Salem and Boston were settled, did not indeed deny, that the church of England was a true church; but they did protest against and secede from it almost as much as those of Mr. Robinson's church. One of them says, 'we suffered and were persecuted *in* the church, but the others *out* of it. Had the established church been reformed as the Puritans wished it, Mr. Robinson would never have left it. Some of the Puritans did at first condemn the independents for their entire secession from the established church; and yet when they became thoroughly acquainted and explained their views to each other, they were closely united as Christians. Rev. Mr. Cotton advised those, who came to Massachusetts in 1630, to consult their brethren of Plymouth, and to act in concert with them in religious matters. Gov. Endicott said, in a letter to the Governor of Plymouth, 1629, after conversation with Mr. Fuller of that church, 'that he was satisfied, not only with their doctrine, but with their discipline and forms of worship.' When the ministers of Salem were to be ordained in 1629, the Plymouth church was desired to attend, by delegates, to countenance and sanction the proceeding; not, indeed, to dictate any mode or form, but for the sake of advise ment and Christian fellowship.

The writer of the Annals of Salem is pleased to say, that the Plymouth church was '*excessively* independent' as to discipline. This is rather harsh, and hardly justifiable. Mr. Robinson has been considered the father of Congregationalism; and this is the character of all our New England churches. Not *excessively* independent; but independent in fact, yet assisting each other by council and advice.

It is also suggested by the same writer, as well as some others, that Lyford was expelled from Plymouth, because he was inclined to the Episcopal establishment, or not so *excessively* independent as the Plymouth church was. But the true cause of his expulsion was that he was detected in complaining of and slandering the Plymouth

people, and in attempts to injure their character in the estimation of the English government; and was also grossly immoral. Oldham, who was sent off with him, was no better. Why Mr. Conant left the place with them has not been explained. He was a worthy character; but his support of Lyford is no proof of his piety, and there is no evidence that he was banished. Mr. Phillips of Watertown seems to have gone as far from the Episcopal church of England as Robinson. For he said he would not stand by his ordination, by the Bishops in England. And it is most manifest, that the Puritans of Massachusetts objected, not only to the unscriptural ceremonies and human impositions, as they called them; but they soon all adopted the congregational order and discipline, and renounced the Episcopal. Belknap and Eliot speak of the Massachusetts and Plymouth churches as the same in principles and form. They were congregational, and therefore materially different from the church of England.

If the charge of intolerance and of narrow views be brought against the people of Plymouth, it may, perhaps, with equal justice be made against those of the 'Bay.' These would not tolerate Williams; but the Plymouth church endured him some time. And when Rev. Ralph Smith came to Massachusetts on his way to Plymouth, it was ordered, that if he did not fully conform to the views of the churches he should not be permitted to remain in the Colony. The Browns were sent to England from Salem in 1629, because they kept up the forms of worship according to the church of England; but Lyford and Oldham were ordered away from Plymouth, because of immoral conduct and seditious projects. Prince calls the church, formed at Charlestown in August, 1630, 'Congregational.' Whatever Mr. Wilson thought of his Episcopal ordination, he and the Governor and others considered it proper to call him for, and to separate him to this newly formed church. The church formed at Salem in 1629, was also truly congregational. The church was formed and the minister inducted precisely in the way that similar transactions were performed in Charlestown. Had they not intended to become wholly separate from the Episcopal church of England, such proceedings would not have been had.

These remarks have been made, because it has been frequently suggested, that the Plymouth church was more opposed to the church of England and more independent than the first churches of Massachusetts. Mr. Robinson and his church indeed separated from the English church; but after the church came to Plymouth, it was no more independent and no more opposed to Episcopacy than others in New England.—Brewster.

[For the Christian Register.]

AMERICAN UNITARIAN ASSOCIATION.

Mr. Reed,—It must have appeared from the remarks to which you have already given a place in the Register, that important advantages would result from the formation of auxiliary associations throughout the country. They should be as numerous as the Unitarian congregations of the United States. One of them, in some shape or other, should be found wherever there are ten persons, who can contribute, each the small sum necessary to constitute him a member; while they who have more of 'this world's goods' should seize on this opportunity of bestowing on an institution, which they cannot but regard with favor, the means of greater efficiency, and not be careful to limit their support by the measure of the required subscription.—When we speak of what should be done, we do not wish to put our judgment in the place of others' conscience, but only to express our sense of their duty, if they believe the Assoc. may be made as useful, and at the same time be preserved as free from objection, as we think has been shown.

The early and general formation of auxiliaries is not indeed indispensable to the existence of the Association. It can, with its present resources, continue its operations with the same degree of usefulness, whatever this may have been, which has attended its past efforts. But we need not attempt to show, with how much more vigor and success it would pursue its objects, if by an increase of its members and its funds the Exec. Comm. should feel themselves both sustained and strengthened. They have undertak en the publication of three series of tracts, to one of which at least an addition is to be made every month.—The expense of issuing this amount of tracts must be considerable. For the means of defraying it the officers must look to the community, before whom the Assoc. has been, long enough for them to become acquainted with its design, spirit, and practical value.

Without making any complaint in regard to the past, we think the time has come for a more energetic encouragement of the labours of the Comm. If they have proved themselves worthy to be entrusted with the management of this institution, let them be furnished with the means of giving it a greater extent of usefulness. If they have been unfaithful, let the care of its concerns be placed at the next annual meeting, which is not far distant, in the hands of other persons.—But if the Assoc. is a valuable instrument in the work of improving society, let not its friends be obliged to see it accomplishing but a small part of the good which it might be made to produce, through a want of support from others who can offer no reasonable plea for inattention to its claims. We are urgent in pressing it upon notice now, because we think sufficient time has been afforded for examining its character, watching its movements, and ascertaining its utility. From the period of its formation to the present hour, it has seemed to be gaining favor with Unitarians, so far as every evidence but that of pecuniary support has indicated public sentiment. The doubts and fears which were expressed at its commencement have subsided; the anniversary is an occasion of general interest; the tracts are widely read, and are expected with an anxiety that has increased the desire to render them unexceptionable. We know no reason why the patronage should not now be bestowed, which the general consent appears to acknowledge is merited.

We also think that it is time for Unitarians to exhibit a liberality in the support of religious charities which many causes formerly prevented them from manifesting. The war of words, and the contest which was maintained for self-preservation have declined. Our strength has been proved and augmented, and we need not now have our arms always in our hands. The furious assaults and the perpetual missiles of them who seem to think it the great duty of their lives to exterminate our opinions, have ceased to injure or to alarm us. They never injured, they have always benefited our cause. But it was not known at the commencement of the warfare that this would be the result; it would not have been the result, if the attack had not been at the proper season, vigorously repelled. We can now look upon our domestic state, enlarge its resources, repair its weakness, and weigh the claims of christian benevolence. Is it not time for more generous and earnest attempts to diffuse the blessings of divine Truth? Ought we not, moreover, to multiply and swell the means of religious improvement among ourselves? Ought we not to foster those interests and those institutions, which, untainted by the spirit of domination, are in harmony with the character of our Lord and Saviour Jesus Christ, and with the design of his gospel?

The Amer. Unit. Assoc. grew out of the exigencies of the period at which it was instituted; but there was nothing narrow in its design or plan. It was left free to adapt itself to the progress of society. It has been found capable of rendering service to truth and virtue. It may be regarded as the channel through which the religious charities of that class of Christians whose name it bears, may pass into the community. There is none other so deep and so broad.—We ask that it be filled by the contributions of the enlightened and the liberal.

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If the attention, which we desire, should be given to these remarks, we hope that measures may be immediately adopted to form auxiliary associations; and we cannot but anticipate a considerable increase of our resources before the next annual meeting. The Comm. request that wherever an auxiliary is established, information of the fact, with a list of the officers' names be given to the Domestic Secretary, and that the General Agents be also informed of the number of subscribers, and of the mode by which the tracts may be transmitted,—the expense of which, it should be distinctly understood, must be borne by the auxiliary. All monies should be sent to the Treasurer of the

Amer. Unit. Assoc.

CHRISTIAN REGISTER.

BOSTON, APRIL 10, 1830.

FAST DAY.

We have just passed another of these annual seasons of humiliation and prayer. It is an ancient service, altogether in accordance with the spirit and the habits of our fathers; but we greatly fear, that it is not improved, as it might be; and that their pious intentions, in prescribing its stated observance, are far from being fulfilled by us. Not that the neglect or the abuse of this day is of recent origin. We believe that by generations long since departed, as well as by those, who yet remain, much has been done on this day, that ought not to have been done; and much left undone, that should have been done.

We are not advocates for a literal or a Pharasaic fast. We are not with those, who believe that the denial of the body will infallibly serve the nourishment of the soul. For on the contrary, the abstinence, which compels attention to mere physical wants may interfere with spiritual meditation. And our blessed Saviour has sufficiently instructed us in the nature of a spiritual fast in his sermon on the Mount, 'When ye fast,' says he, 'be not of a sad countenance,' or as Campbell translates it, 'look not dismal, as do the hypocrites, who disfigure their faces, that men may observe that they fast. But thou, when thou fastest, anoint thy head, and wash thy face; that thy fasting may not appear unto men but to thy Father; and thy Father, who seeth in secret, will himself reward thee openly.' The prophet Isaiah also in entire accordance with the spirit of the religion, he has with unrivalled sublimity and beauty predicted, teaches the design and influences of a true fast or of such as shall find acceptance with God, when he declares, that it is not to afflict the soul, or to bow the head as a bulrush, or to spread sackcloth and ashes, under us, but—'to loose the bands of wickedness, to let the oppressed go free, to deal bread to the hungry, to clothe the naked, and to bring the poor, that are cast out, to thy house.' In other words, that it consists, not in self inflictions and needless mortifications, in prayers only and outward sacrifices; but in the fruits of righteousness and charity, which are for the good of man, and the glory and praise of God.

Now it is not to be denied, and it is certainly much to be lamented, that these days are not honored, as they should be; and that the pious intentions of our fathers, in leaving us the example of their annual observance, are very imperfectly fulfilled by their children. We greatly regret, that they are much abused to the purposes, not of recreation only, which to any great extent might justly be considered as a violation of the decorum of the day, but of criminal and corrupting amusement. The churches are much neglected; and the absence from them of respectable citizens, who are always found in their places on the sabbath, is a sufficient indication of the want of sincere interest and reverence of the day.

We would not, however, be understood as inferring from this circumstance, in itself, a decreasing regard in our community for religious institutions. Such an inference would be unwarrantable. We remember always, that a Fast day, or a Festival day, appointed by man, is not like the sabbath, an express appointment of God. We distinguish upon this point, as in duty bound, between the things rendered to Cæsar, and those which belong to God. Nor do we wonder or complain, that an inferior respect is shown, for these days of civil ordinance, to that for the sabbath, which in a peculiar sense is the day, which the Lord hath made; and which, whatever may become of human institutions, it is our duty,—nay, we are taught that this is among the good influences of an acceptable fast,—to make us esteem the sabbath a delight, holy unto the Lord, and honorable.'—Isaiah lviii.

Still, when we consider the appropriate design of our annual Fasts, we must regard them as entitled to a more general respect than they receive; or else as worse than useless, by the abuses, to which they are subjected, and by the evils, of which, as now, perverted, they are made the occasion. Our fathers, in setting apart a day of humiliation and prayer, designed not only to humble themselves before God for sin, and to supplicate His mercy, but to acknowledge *His watchful Providence as the God of the seasons;* and with the opening spring, as the husbandman was about committing the seed to the earth, to bespeak His blessing, without which nothing is blest, upon the hopes of the expected harvest. As it was with them also the beginning of the year,* they would not dare to enter upon it, burdened with the guilt of unpardoned sin. Hence their appointment of a season of humiliation and prayer: and as fasting was regarded as a token and an help of true penitence, this also entered into their pious design, and in accordance with the spirit of the times, was scrupulously observed. The views and habits of the religious have undergone some changes on this and other subjects, relating to positive institutions. Yet the design, spirit, and need of them remain. Humiliation and prayer are always duties; duties of high and solemn obligation. They are as necessary to us as they were to our fathers; and if special seasons for them continue to be appointed, they ought to be observed. It would be far better, that they should not be enjoined, than that they should be, as now, neglected, or abused. As it is, and has been for many years, we must fear, that they who are benefited, are but the few in comparison to the many, who are made worse.

We count it an evil to urge—and that with the voice of the highest civil authority—a recommendation to a religious observance, with which a large proportion of the community refuse to comply. It is an evil of contagious and wide-spreading tendency to hold up as a religious duty, what citizens, otherwise respectable, deliberately violate. It has all the mischievous effect of bad example on the minds of the young; and presents the inconsistency of civil authority slighted and the temples of God deserted, by men who in general are exemplary in their respect for both.

We wish, therefore, that these days of prayer might be better honored: and that the serious and reflecting, the wise and devout among us, in short, Christians of every name, would unite their deliberations and influence, that so these days, if observed at all, shall aid, and not obstruct, the interests of morality and religion; and become, what it must be acknowledged, they are not now, 'such fasts as the Lord hath chosen.'

* As may be known to most of our readers, the beginning of the year was reckoned from the 25th of March, untill the introduction of the New Style, A. D. 1752.

EXCLUSIVE ORTHODOXY, A DANGEROUS SYSTEM.

We believe that a system founded upon the assumed infallibility of its advocates, claiming to present the only way of salvation, and presuming to judge men who sincerely and honestly differ from it, as guilty of a crime in the sight of God, is dangerous to the best interests of religion and morality. Such a system is the orthodoxy which a few popular leaders would fain support, but which, we are persuaded, has but a slight hold upon the feelings and affections of the majority, by whom its doctrines are nominally received. In opposing this system we are convinced that we do not oppose anything which in reality is held dear by many in our community. We oppose the love of power, the thirst for preeminence, the grasping at religious domination, which are displayed by the modern sons of Diotrephes

We hardly think it necessary to complain of the Orthodox doctrines as dangerous. We believe that though they have no foundation in truth, they are generally so neutralized by their connexion with the vital doctrines of the Gospel as to produce little or no injury, on those who adopt them. Some exceptions, of course, must be made to this remark, especially in instances of their reception by illiterate men and weak females, who possess nothing to counteract their influence, whose characters we have known to be very unhappily affected by their Orthodox impressions. But, as a general thing, we believe it probable that many enlightened men and cultivated and amiable women hold the technical doctrines of Orthodoxy, without any bad influence on their feelings, or their understanding. If then, our Orthodox brethren were content with enjoying 'the fragrance of their own belief, without disturbing others with its thorns,' we should have little occasion to descend to popular controversy. Clear and calm discussion of theological points would be all that was necessary. If they were satisfied with appealing to Scripture and to reason for the correctness of their doctrines, we should see no danger in their efforts, since the truth would ultimately be made clear, and the minds of the inquiring would repose in its possession.

It is the spirit, which the leaders of Orthodoxy labor to diffuse, of which we complain. The exercises of an assumed right to condemn our brethren for differences of opinion, cannot be otherwise than dangerous.—This is what we oppose. It is at war with independence of mind, with rational inquiry, with the love of truth, with peace and charity, and thus places the interests of religion and morality at fearful hazard. We are no enemies to a comparison of different systems of faith. We hail, with gladness, every legitimate effort to elucidate truth. We would cheerfully give the right hand to our Orthodox brethren, or to any number of serious inquirers, whose object was to ascertain and promote the truth by fair and humane methods. We would not utter a word by way of reproach, were we allowed the same liberty, which they claim and use—the liberty to think and judge for ourselves what is right. But when it comes to this, that we cannot study our Bibles, without being stunned by the noise of the warrior, it is time to look about us. When we cannot enter the pleasant paths of religious inquiry, without encountering a swarm of venomous animals, who would bite and devour us, it is high time to take heed to our steps, lest we be destroyed.

We cannot, then, view the ambitious encroachments of Orthodox leaders without raising our warning voice. We ought to do this. The present generation, if they know what belongs to their peace, will thank us for it. Posterity, most assuredly, will thank us for it. We shall then cry aloud and spare not. We shall enter into no compromise, we shall give no terms to the spirit of bigotry and exclusion. We are willing that the Orthodox should maintain the waning lights of their faith, as their consciences shall dictate; but their measures to compel others to see by their lights, and thus to quench the spirit of free inquiry, we shall fearlessly expose, and zealously contend against them.

CURIOUS SPECIMEN OF IRONY.

Our neighbors of the Boston Recorder are not wont to indulge much in rhetorical figures. We found, however, in a communication for their paper of the 31st ult. the following choice specimen. To hear the spirit of the article to which the writer refers, spoken of as 'serious,' 'affectionate,' 'noble,' and 'kind,' reminds us of the example, under Johnson's definition of Irony,—'*Bolingbroke was a holy man.*'

For the Boston Recorder.

Messrs. Editors,—I have read with deep interest in the Spirit of the Pilgrims for the present month, a review of a piece denominated 'Dr. Channing on Associations.' The review is a noble production, evidently the effort of no ordinary mind. It exposes the loose reasonings and the unfair and illnatured insinuations of Dr. C. on the varions benevolent associations, and revivals of religion with which our land is blessed, with a masterly hand. But that which I most of all admired, is its excellent spirit. The spirit of kindness and Christian solicitude which breathes through its sentences delighted me. It is bold and faithful, but it is the boldness and fidelity of Him who said 'O that thou hadst known, even thou, in this thy day, the things that belong to thy peace!' I am rather surprised that any person having the clear and affecting view possessed by this writer of Dr. C.'s absurd reasonings, and bitter insinuations against the effusions of God's Holy Spirit, could have reviewed him in a style so serious and affectionate. I ardently wish that those Unitarian editors who are uttering such loud complaints, and warning their readers against the article, would take a more *liberal* course, and make a few extracts, that their readers may judge for themselves. The candid and discerning among them will eulogize both its spirit and its power.

G, a.

Judge Hopkinson's Letter. On the first page of this paper will be found a letter of a very singular character, addressed by Judge Hopkinson, of Philadelphia, to his friend in England. We shall make it the subject of some remarks in our next paper; and in the mean time refer our readers to it, as a lamentable instance of that chaotic state of mind, produced in one, otherwise clear headed and intelligent, by the revolting dogmas of Calvinism. Had Judge Hopkinson followed the illustrious examples of Locke and Newton, in a patient and thorough investigation of the subject, he would have found, we doubt not, to his unspeakable relief and joy, that all his difficulties arose, from his having looked only at the corrupted forms of Christianity, and not at the simple and rational principles of this religion as taught by Jesus and his Apostles.

LECTURES FOR LADIES.

Among our advertisements this week will be found a proposal by Dr. Flint, to deliver a course of lectures on the Elements of Natural History to ladies. The topics are certainly very judiciously selected, and from the knowledge we happen to have of this gentleman's manner of lecturing, and of his arguments in the branch of science he purposes to teach, we have no hesitation in saying that his Course will be worthy the attention of those for whom they are designed.

'In the midst of life we are in death.'

This sentiment is never, perhaps, felt in its just power, so much as it is when reading such accounts as that which we have given this week, of the late distressing steamboat explosion on the Ohio river.

In a moment,—without time for one repentant thought—or one supplicating cry for mercy and favor with the Eternal—they were swept away, as by the breath of God from the company of the living.

With the reflecting and serious, on whom the monitions of Providence are not lost, events like this will operate as a new argument against reliance for divine favor, on a deathbed repentance.

Duelling. The following documents are published in the newspapers at the South as official.

Navy Department, March 30, 1830.

Sir—It has been proved to my satisfaction, that Lieutenants Edmund Byrne and Hampton Westcott, passed Midshipman Charles H. Duryee, and Midshipman Charles G. Hunter, of the Navy of the United States, were recently concerned in a duel, which took place between the last named officer and William Miller, jr. of Philadelphia, which resulted fatally to the latter. I respectfully recommend to you that the names of the said officers, Edmund Byrne, Hampton Westcott, Charles H. Duryee, and Charles G. Hunter, be erased from the list of Officers of the Navy of the United States.

I am, very respectfully, &c.

John Branch.

To the President of the United States.

Let the above named Officers of the Navy be stricken from the Roll. Andrew Jackson.

March 31, 1830.

We are glad that the government is at length awaking to a sense of the shame and iniquity of those murderous conflicts called 'affairs of honor.' How far the disgrace and the punishment in this case inflicted falls justly on *all* the individuals who suffer, we leave to those whose office it is to investigate the subject. But we shall not disguise our satisfaction, that an attempt is begun,—in a mode which gives most hope of success,—to check the enormous evils which this custom inflicts on society. The rule adopted, of dismissing from office for this offence, must now be carried through and applied in all similar cases: It would be regarded as the most disgraceful inconsistency to shrink from it,—not merely when duels terminate fatally, but in every instance even of attempt at duelling.

RELIGIOUS INTELLIGENCE.

Portuguese Monastic Orders. The degradation and sufferings of Portugal may be fairly attributed to the influence of the Priesthood, who have manifested a decided and untiring enmity against all free institutions. By the latest news from Lisbon, it appears that they have been recently called to expiate, in some degree, their hostility to the true interests of their country. Don Miguel, reduced in his pecuniary resources, has adopted the expedient of raising money by taxing the monastic orders. This is confidently stated as fact, and the following is given as the apportionment of the levy on the different orders.

The Bernardines	179,000	milreas.
Hieronimites	118,000	"
Benedictines	139,000	"
Monks of St. Vincent	120,000	"
Convents of La Grace	69,000	"
Dominican	39,000	"
Carmelites	38,000	"
making in all	752,000	"

or about £150,000.

Reform in India. We have recently received the gratifying intelligence that Lord William Bentinck, the Governor General, of India, has suppressed by law, the horrid practice of burning widows of deceased natives. A proclamation to this effect has been issued, abolishing a practice which has so long prevailed in India, to the disgrace of the East India Company and the British name.

We understand that the Congregational Society, in Deerfield, recently under the care of Rev. Dr. Willard, have invited Mr. John Fessenden, from the Theological School at Cambridge, to settle with them in the ministry.

Ordinations. On the 11th ult. Mr. George Punchard, late of Salem, was ordained, as minister of the Congregation and Society in Plymouth, N. H. Sermon by Mr. Cleveland, of Salem.

On the 17th ult. Mr. Lucas L. Tilden was ordained as minister of the Congregational Society in Rutland, Vt. Sermon by Mr. Child.

On the 25th ult. Mr. William H. Beecher was ordained as pastor of the First Congregational church and society in Newport, R. I. Sermon by Dr. Beecher, of this city.

Installation. Rev. Andrew Rankin was installed over the Congregational Church and Society in Salisbury, N. H. on the 4th instant.

DOMESTIC SUMMARY.

CONGRESS.

Senate. The consideration of the President's nominations to various offices, has occupied the Senate a greater part of the time for many days. But little else was done on Monday the 29th ult.

On Tuesday the proposal to print the report on Indian civilization was agreed to. Mr. Johnson of Louisiana, spoke on Mr. Foote's resolutions.

On Wednesday several bills were advanced, but no important business finished.

On Thursday petitions were presented from Maine and New Hampshire, praying for the protection of the Southern Indians.

Mr. Barton submitted an order of inquiry why Mr. Carson was removed from the office of Register of the Land Office in Missouri.

On Friday a bill was passed to enable the President to extinguish the Indian land title in Indiana. A bill was passed granting 300,000 acres of land to improve the navigation of the Coosa river in Alabama,--also a bill to establish a land office in Illinois, were passed to be engrossed. Mr. Foot's resolutions were also considered. Adjourned to Monday.

House. On Monday Mr. Everett presented the memorial and resolutions of the State of Maine in regard to the Massachusetts claims, which were read and committed.

A warm debate arose on the subject of Mr. McDuffie's resolutions designed to abridge the sessions of Congress. The subject of the proposed road from Buffalo to New Orleans was also discussed.

On Tuesday, the Buffalo and New-Orleans road bill was further discussed without any final decision.

The principal part of Wednesday was spent in discussion on the proposed means of shortening the sessions of Congress. The amended resolutions on the subject were finally rejected, 122 to 61.

On Thursday the subject of legislating for the District of Columbia was further discussed; and afterward the day was closed by a consideration, in Committee of the whole, of the Buffalo and New-Orleans road bill.

On Friday, it was agreed that every other Thursday be appropriated to legislature for the District of Columbia.

On Saturday, a bill for carrying into effect the treaties with the Indians beyond the Mississippi was reported. Mr. Bates supported in a brief, but animated speech, his resolution that it is the duty of Government to provide for the comfortable support of all who were engaged in the military or militia service of the U. States, in the revolutionary war. He was opposed by Mr. Williams, of N. C. No question was taken Various private bills were passed.

State Election. The election of Governor, Lieut. Governor, and Senators, took place in this State on Monday. The votes given in this city for Governor were 3149 for Gov. Lincoln and 760 for Judge Morton, the Jackson candidate.

The votes for Governor Lincoln, in 150 towns now heard from, are 20,678; for Judge Morton, 8989.

The Senators elected for Suffolk are Charles Wells, Pliny Cutter, Daniel Baxter, Francis C. Gray, Alexander H. Everett, Thomas Motley.

For *Essex*, Stephen White, John Merrill, William Thorndike, Amos Spaulding, James H. Duncan, and Stephen C. Phillips.

For *Middlesex*, Benjamin F. Varnum, Thomas J. Goodwin, Francis Winship, Asahel Stearns, and J. Locke.

For *Bristol*, John A. Parker, Howard Lothrop, and Elijah Brigham.

For *Norfolk*, Christopher Webb, and H. A. S. Dearborn, and one uncertain.

Boston Society for the Diffusion of Useful Knowledge. At the annual meeting on Friday last, the following gentlemen were chosen officers for the ensuing year, viz:--

Hon. Daniel Webster, *President.*
Hon. John Pickering, } *Vice Presidents.*
Hon. Nathan Hale, }
Jacob Bigelow, M. D. *Rec. Sec'y.*
Henry F. Baker, Esq. *Treasurer.*
Directors. Samuel T. Armstrong, Esq.; John Park, M. D.; Charles C. Nichols, Esq.; John P. Thorndike, Esq.; Abbott Lawrence, Esq.; Wm. J. Loring, Esq.; Thomas B. Curtis, Esq.; Chandler Robbins, Jr. M. D.; Charles Sprague, Esq.; J. Greely Stevenson, M. D.

Atrocious Assassination. Joseph White, Esq. one of the wealthiest citizens of Salem, aged 81 years, was murdered in his bed, by a blow on the head, and by stabbing in the side, on Tuesday night. The news of the event has produced a universal sensation of horror and astonishment. The particulars we have not room to detail. A reward of $1500 has been offered for the detection of the murderer.

Imprisonment for Debt. It is stated in the New York Evening Journal, that within about two years 884 persons were committed to jail at Newark, N. J. the greater proportion of whose imprisonments was for sums less than four dollars. One man was committed for 75 cts. and kept in *close confinement twentyseven days.*

We believe the barbarity and impolicy of this law are owing chiefly to a want of reflection. It is generally acknowledged by the mercantile community, that the payment of debts is not often obtained by the imprisonment of the body. Nor will it be contended that this law gives any useful facilities for obtaining credit, in the more important transactions of merchants. We confidently believe that the circumstance does not, in one case of an hundred, enter the mind of the merchant, or operate in the least as an inducement to dispose of his goods on credit,—that he can compel the payment of a debt by imprisoning the body. This law gives facilities for credit only in very small transactions, generally with the poor and improvident, where in very kindness to them no credit ought to be given, since it is, almost without exception, a detriment to the individual who obtains it.

Adams Female Academy. We passed through this flourishing village, [Derry] last summer, and were delighted with the prospect of the beautiful scenery in view from its elevated location. The Seminary was founded and endowed with a fund to ensure its support about five years since, by the munificence of an individual whose name it bears. It is about forty miles distant from Boston, situated in the pleasant town of Derry, N. H. It is located in the east village, within a few rods of the meeting house, on a high and airy situation and is, in that respect, probably not surpassed. We understand that the Trustees have engaged as principal, Mr. Charles P. Gale, a gentleman of liberal attainments, and experienced as a teacher, and who as such, has given, it is believed, universal satisfaction to those committed to his charge. As an institution for the attainment of the higher branches of a finished education, we can recommend it with confidence to the public—especially as we consider it free from sectarianism. *Evening Gazette.*

New Hampshire. The Hon. Matthew Harvey, now a member of Congress, has been elected Governor of New Hampshire by a majority of between two and three thousand votes over Mr. Upham, the Anti-Jackson candidate.

Banks. In the Register of March 6th we made some remarks under the head 'Public Morality,' on the subject of the late statements by a Committee of the Legislature, in regard to some of our Banking institutions. Some strictures on our remarks, by a correspondent, were admitted in the paper of March 13th. In the articles here alluded to, no particular Bank was named. The banks, respecting which statements were made, by the Committee were the Belcherton, Sutton and Brighton. The President of the last named bank, Mr. Ralph Huntington, has published, under his own name, a full statement of the concerns of that institution. He contends that the construction given to the banking charters of the Commonwealth by the Solicitor General, is not the correct one; and that it is agreeable to the construction given by the most experienced bankers, as well as to the practice of banks generally in this Commonwealth, to discount to stockholders before the whole capital stock is paid in.

In reference to the statement of the Committee of the Legislature, by which the liabilities of the various stockholders were made public, he says;—

'It is very easy to alarm and frighten almost any one unacquainted with banking, by a public exhibition of the affairs of almost any Bank—however solid and well conducted.

'What would be the excitement and alarm produced by bringing before the public, and publishing a list of stockholders and their liabilities in any one or all the banks in State Street? Nay more, what would be the consequence to the individuals whose liabilities should be thus publicly exposed.'

It is complained, that the Committee did not, as requested, and as they had the means of doing, report to the Legislature and the public, in regard to the solvency of the bank.

'I submit to an impartial public,' says Mr. H. 'whether it was doing justice to the Directors, the Stockholders *and the Holders of Bills at a Distance*, thus under the high sanction of a legislative committee to spread the alarm and induce the innocent holders of bills to sacrifice them—and this too, while the president of the Suffolk Bank had expressly stated to them that the account of the Brighton Bank with the Suffolk Bank had at all times exhibited strength and had at no time shown the slightest symptom of weakness.'

As a proof that this was really the case, he submits the following statement of its cash balance, at various times, at the Suffolk Bank, where its principal circulation was redeemed.

Due from Suffolk Bank:

September	23,	1828	$11,602 69
October	31,	do	11,075 25
November	5,	do	15,376 88
do	28,	do	19,581 90
December	5,	do	23,536 82
January	13,	1829	15,886 35
February	4,	do	19,768 78
March	24,	do	20,281 07
April	14,	do	18,053 18
May	12,	do	17,064 72
June	15,	do	22,835 74
July	6,	do	19,634 05
August	1,	do	25,419 15
September	1,	do	19,337 39
do	5,	do	26,447 54
October	27,	do	26,357 88
November	7,	do	21,512 78
December	31,	do	23,496 03
January	5,	1830	20,702 18
February	8,	do	39,957 71

Referring to the statement of the committee he says;—'I repeat, with great deference to their better judgment, that the main point is, that the bank should be so conducted as to be able to meet its engagements on any emergency.' How far this has been done by the managers of the the Brighton Bank, he leaves us to judge from the following statement of what they have been able to accomplish, under all the disadvantages of an extraordinary excitement against the bank.

By the Legislative Report it will be perceived that on the 2d of February, 1830,

The bills in circulation were - -	$102,313 00
And that the amount due to depositors was - - - - - - - - -	10,162 57
Making together a Cash demand against the bank of - - - -	$112,475 57
Specie in its own vault and in the Suffolk Bank - - - - - - - - -	14,616 01
By which it will be seen that since the 2d day of February last the Bank has paid its deposites and redeemed its bills to the amount of - - - - - - - - -	$90,193 28

and is ready and prepared, *and always have been*, to meet every demand as presented.

Steam-Boat Explosion. The following extracts are from a narrative furnished to the editor of the Washington Telegraph, by a passenger on board the Helen M'Gregor, at the time of the late accident.

A great number of persons were standing on what is called the boiler deck, being that part of the upper deck situated immediately over the boilers. It was crowded to excess, and presented one dense mass of human bodies. In a few minutes we sat down to breakfast in the cabin. The table, although extending the whole length of the cabin, was completely filled, there being upwards of sixty cabin passengers, among whom were several ladies and children. The number of passengers on board, deck and cabin united, was between four and five hundred. I had almost finished my breakfast when the pilot rung his bell for the engineer to put the machinery in motion. The boat having just shoved off, I was in the act of raising my cup to my lip, the tingling of the pilot bell yet on my ear, when I heard an explosion, resembling the discharge of a small piece of artillery—the report was perhaps louder than usual in such cases—for an exclamation was half uttered by me to the effect that the gun was well loaded, when the rushing sound of steam, and the rattling of glass in some of the cabin windows checked my speech, and told too well what had occurred. I almost involuntarily bent my head and body down to the floor—a vague idea seemed to shoot across my mind that more than one boiler might burst, and that, by assuming this posture, the destroying matter would pass over without touching me.

The general cry of 'a boiler has burst,' resounded from one end of the table to the other; and, as if by a simultaneous movement, all started on their feet. Then commenced a general race to the ladies' cabin, which lay more towards the stern of the boat. All regard to order or deference to sex seemed to be lost in the struggle for which should be first and furthest removed from the dreaded boilers. The danger had already passed away! I remained standing by the chair on which I had been previously sitting. Only one person or two staid in the cabin with me. As yet not more than half a minute had elapsed since the explosion; but, in that brief space how had the scene changed! In that 'drop of time,' what confusion, distress, and dismay! An instant before, and all were in the quiet repose of security—another, and they were overwhelmed with alarm and consternation. It is but justice to say that in this scene of terror, the ladies exhibited a degree of firmness worthy of all praise. No screaming, no fainting; their fears, when uttered, were for their husbands and children, not for themselves.

I advanced from my position to one of the cabin doors for the purpose of inquiring who were injured, when, just as I reached it, a man entered at the opposite one, both his hands covering his face, and exclaiming 'Oh God! oh God! I am lost! I am ruined!' He immediately began to tear off his clothes. When stripped, he presented a most shocking and afflicting spectacle; his face was entirely black--his body without a particle of skin. He had been flayed alive. He gave me his name, and place of abode—then sunk in a state of exhaustion and agony on the floor. I assisted in placing him on a mattress taken from one of the births, and covered him with blankets. He complained of heat and cold as at once oppressing him. He bore his torments with a manly fortitude, yet a convulsive shriek would occasionally burst from him. His wife, his children, were his constant theme; it was hard to die without seeing them---'it was hard to go without bidding them one farewell!' Oil and cotton were applied to his wounds; but he soon became insensible to earthly misery. Before I had done attending to him, the whole floor of the cabin was covered with unfortunate sufferers. Some bore up under the horrors of their situation with a degree of resolution amounting to heroism. Others were wholly overcome by the sense of pain, the suddenness of the fatal disaster, and the near approach of death, which even to them was evident---whose pangs they already felt. Some implored us, as an act of humanity, to complete the work of destruction, and free them from present suffering. One entreated the presence of a clergyman to pray by him, declaring he was not fit to die. I inquired; none could be had. On every side were to be heard groans and mingled exclamations of grief and despair.

To add to the confusion, persons were every moment running about to learn the fate of their friends and relatives; fathers, sons, brothers; for, in this scene of unmixed calamity, it was impossible to say who were saved, or who had perished. The countenances of many were so much disfigured as to be past recognition. My attention, after sometime, was particularly drawn towards a poor fellow who lay unnoticed on the floor, without uttering a single word of complaint. He was at a little distance removed from the rest. He was not much scalded, but one of his thighs was broken, and a principal artery had been severed, from which the blood was gushing rapidly. He betrayed no displeasure at the apparent neglect with which he was treated---he was perfectly calm. I spoke to him; he said 'he was very weak; he felt himself going---it would soon be over.' A gentleman ran for one of the physicians: he came, and declared that, if expedition were used, he might be preserved by amputating the limb; but that, to effect this, it would be necessary to remove him from the boat. Unfortunately the boat was not sufficiently near to run a plank ashore. We were obliged to wait until it could be close hauled. I stood by him calling for help; we placed him on a mattress, and bore him to the guards; there we were detained sometime, from the cause I have mentioned. At length we got him on shore---It was too late; he was too much exhausted, and died immediately after the amputation.

So soon as I was relieved from attending on those in the cabin, I went to examine that part of the boat where the boiler had burst. It was a complete wreck – a picture of destruction. It bore ample testimony of the tremendous force of that power which the ingenuity of man has brought to his aid. The steam had given every thing a whitish hue---the machinery was broken and disordered. Bricks, dirt, and rubbish were scattered about. Closely by the bowsprit was a large rent through which I was told the boiler, after exploding, had passed out, carrying one or two men in its mouth. Several dead bodies were lying around; their fate had been an enviable one compared with that of others---they could scarcely have been conscious of a pang ere they had ceased to be. On the starboard wheel house lay a human body, in which life was not yet extinct, though apparently, there was no sensibility remaining. The body must have been thrown from the boiler deck, a distance of thirty feet. The whole of the forehead had been blown away; the brains were still beating. Tufts of hair, shreds of clothing, and *splotches* of blood might be seen in every direction. A piece of skin was picked up by a gentleman on board, which appeared to have been pealed off by the force of the steam; it extended from the middle of the arm down to the tips of the fingers, the nails adhering to it. So dreadful had been the force that not a particle of the flesh adhered to it; the most skilful operator could scarcely have effected such a result. Several died from inhaling the steam or gas, whose skin was almost uninjured.

The number of lives lost will, in all probability, never be distinctly known. Many were seen flung into the river, most of whom sunk to rise no more. Could the survivors have been kept together until the list of passengers was called, the precise loss would have been ascertained; that, however, though it had been attempted, would, under the circumstances, have been next to impossible.

Judging from the crowd which I saw on the boiler deck immediately before the explosion, and the statement which I received as to the number of those who succeeded in swimming out after they were cast into the river, I am inclined to believe that between forty and fifty must have perished. The cabin passengers escaped owing to the peculiar construction of the boat.

New York Police. Upwards of sixty drunkards, rioters, fighters, &c. were taken up in New York city during the night of the 27th ult. and committed to Bridewell. Fortyone of them were sentenced to the penitentiary.

The following from the Palladium gives a brief substance of the Census Law of the present session.

The Census, of 1830. The enumeration of the inhabitants of the United States, under the law passed at the present session of Congress, is to commence on the first day of June, and to be completed in six months at farthest, counting from that date. It is provided by this law, that the number of white males under five years shall be specified; or white males and females (distinguishing the sex) between five and ten years, ten and twenty, twenty and thirty, and so on up to a hundred. Also the number above the age of 100. Slaves and free colored persons are to be enumerated in a similar manner,---the two classes being kept distinct, and the gradation in age as follows: Under 10; 10 to 24; 24 to 36; 36 to 55; 55 to 100; 100 and upwards. Among the whites, the number of aliens is to be specified, and among the whites and blacks, (distinguishing the color) the number who are blind, and the number of deaf and dumb, above the age of 25, between 14 and 25, and under 25 respectively.

☞ *After this week the entrance to the* CHRISTIAN REGISTER OFFICE, *will be the first door on the right from Washington-Street.*

MARRIAGES.

In this city, Mr. John Walker, to Miss Charlotte Ballard; Capt. Joshua Nash to Miss Paulina Tucker, daughter of the late Beza T. Esq.; 1st inst. Mr. Thomas Sherman to Miss Mary A. S. Dyer; Mr. Wm. Francis Gragg to Miss Maria Cloutman.

In Hingham, Mr. Charles Gardner, Jr. to Miss Hannah Whitton.

In Salem, Mr. Charles Knight to Miss Ann Fennell.

In Providence, Mr. Oliver Lincoln, of Walpole, to Miss Abby A. G. Shepard, of P.

In Medford, Mr. Wm. Peck to Miss Mehitable Turner, granddaughter of Mr. Watts T.

In Princeton, Dr. Alphonso Brooks to Miss Caroline Whitney.

At Sandy Hill, N. Y. Maj. James Wright, editor of the Sandy Hill Herald, to Miss Charity T. daughter of the late Hon. John Baker.

DEATHS.

In this city, Mrs. Mava, wife of Mr. Joshua Palmer, aged 65; Geo. W. Clay, 30; Jonathan B. Beckford, 19; George New, 24; Thomas Sinnott, 30; Sarah Kemp, 43; Michael Boland, 81; John J. Cleveland, 47; suddenly, on Tuesday morning, Mr. Oliver Fisher.

In Lexington, Mr. Thomas Winship, 64.

In Ashby, Mr. Timothy Hartwell, 65.

In Brewster, Miss Mercy Stone, 75.

In Dorchester, Miss Mary Marshall, 91.

In Wenham, Mr. Joshua Herrick, 79, a revolutionary pensioner.

In Amesbury, Mr. James Morse, 45.

In Portsmouth, Mr. Stephen Pearse, Jr. 19 son of Mr. Stephen Pearse.

In New York, Geo. W. Ladd. formerly of Boston, 28.

MRS. HOUGHTON, Troy, N.Y. respectfully informs the Public, that she has opened a Boarding School at Bowdoin Place, Dorchester; where, assisted by her daughter, she will instruct in the following branches. Reading, Orthography, Writing, Plain Needlework, $2. Geography, History, Grammar, Rhetoric, Composition, Arithmetic, Chemistry, Botany with Ornamental Needlework, $4. The above branches with Drawing, $8. Music on the Pianno Forte, with singing $10. Board, including washing, $30 per Quar. French Language will be taught by a French Lady, who will reside in the Family.

An experience of twelve years teaching, and the local advantages of the place, induces Mrs. H., to hope for a share of public patronage.

Particular attention will be paid to the manners and morals of those committed to her care.

Recommendations from the Rev. T. Flint, editor of the Western Review, Rev. D. Buttler and a number of Gentlemen from Troy, may be seen at her residence.

Term commences 1st May.

References.

Benj. Fullar, Esq., Dr. R. Thaxter, } *Dorchester.*
Mr. D. Noyes, Dr. H. Eldridge, } *Boston.*

April 10. 6t

ELEMENTS OF NATURAL HISTORY. DR. J. B. FLINT proposes to give TWELVE LECTURES, comprising a selection of topics, from each of the branches of Natural History. The time and place to be appointed, with a view to the accommodation of Ladies. A prospectus of the course, with the terms, and other particulars annexed, may be found at the Bookstores of Hilliard, Gray & Co. Carter & Hendee, S. H. Parker, or Marsh, Capen & Lyon.

April 10. 3t.

MRS. CAIRNS & MISS L. E. ADAMS, respectfully inform their friends and the public, that they propose opening a *School for Young Ladies*, in Walpole, to commence on Monday, 5th April.

Terms. Reading, Writing, Arithmetic, Grammar, Geography, Ancient and Modern History, and Plain Sewing; $3. High Studies, Painting, and French inclusive; $5.

Eight young Ladies can be received, as boarders, in Mrs. C.'s family. Board and Tuition, $24 per quarter.

References.

Rev. J. P. B. Storer, *Walpole.*
Warren Clapp, Esq., "
Rev. Mr. Boyle, *Dedham.*
Judge Haven, "
Miss Hannah Adams, *Boston.*
Rev. Dr. Wight, *Bristol, R. I.*
Rev. C. H. Alden, *Providence.*
Rt. Rev. A. V. Griswold. 3t April 3.

BOXFORD ACADEMY. The Academy at Boxford will be opened for the reception of scholars on Monday the 12th of April next. Instruction will be given by a young gentleman of experience, and reputation—a graduate of Harvard University. Board may be had near the Academy from $1 25 to $1 75 per week. Tuition in the various branches of English Literature and Science $3 per quarter, and in the languages $4.

Refer to { Rev. Mr. Brazer, of *Salem.* Rev. Mr. Sewall, of *Danvers.* Rev. Mr. Bartlett, of *Marblehead.* Rev. Mr. Loring, of *Andover.* Rev. Mr. Robinson, of *Boxford.*

Boxford, March 27th, 1830. 3t

COMMISSION BOOK AND STATIONARY STORE. L. C. BOWLES has taken Store No. 124, Washington street, corner of Water street—where he offers for sale a general assortment of *Theological, Classical, School and Miscellaneous Books*, with a very complete assortment of *Juvenile Books*—such as are approved and recommended for Juvenile Libraries and Sabbath schools, particular attention will be paid to this branch of his business, and those who wish to purchase books for Juvenile Libraries or Sabbath schools may depend on being supplied at this Store on the most favorable terms—Also for sale as above a good assortment of English and American Stationary of the best quality.

Consignments of Books and Stationary respectfully solicited.

L. C. B. is Publisher of the *Liberal Preacher*, a Monthly publication of Sermons by Living Ministers. Price $1 per annum.

The *Unitarian Advocate* and Religious Miscellany, a Monthly Periodical devoted to Liberal Christianity. Price $2 per annum.

The *Christian Teacher's Manual*, designed for Families and Sunday schools, published monthly at $2 per annum. April 3.

LIBERAL PREACHER, *for April.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for April, 1830, containing a Sermon by the Rev. ALPHEUS HARDING, of New Salem, Mass.—On the '*Qualification for Admission to the Church*,'—from Acts ii. 41.

April 3. 3t

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the twentyfourth day of February, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit*:

'Peter Parley's Tales of Animals; containing descriptions of 300 Quadrupeds, Birds, Fishes, Reptiles and Insects, with numerous engravings.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS.
Clerk of the District of Massachusetts.
4t. March 13.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. I.—No. 4.—(New Series.) For April, 1830.

CONTENTS.

Immutability of the Christian doctrine; The law of love; What was the chief end of our Saviour's divine mission; Obedience the test of discipleship; Liberality and bigotry; Personal interest in religion; An extract from the right hand of fellowship given by Mr. May of Brooklyn, Con. at the late ordination of Mr. Walcutt of Berlin, February, 1830; Record of Unitarian Ordinations, Installations, and Dedications, in New England, since the beginning of 1829. April 3.

ATHENEUM—*(Third Series.)* Just published by JOHN COTTON, 184 Washington Street '*The Atheneum, or Spirit of the English Magazines*,' Vol. IV.—No. 1. for April 1, 1830. Embellished with an elegant whole-length Portrait Figure in a Dinner Dress: An elegant whole-length Portrait Figure, in a Full Dress.

CONTENTS.

Fool's Day; Moore's Notices of Lord Byron; The Spirit's Land; My Neighbors; Sketch of Blake the Painter—By Allan Cunningham; The Gondola; Female Beauty—By a Lady; Remarks on the Study of Nature; The Last Fire: a Vision of Steam—By the Author of Darnley; On the Cycles of English Literature.—In four Parts—Part III; Sir Thomas Lawrence; April; The Latest Female Fashions--Full Dress—Dinner Dress. (*With a Colored Plate.*)

THE GATHERER:—Moths; Siamese Twins; Gymnastics; Literary Notices. April 3.

THE NEW TESTAMENT, in the Common Version, conformed to Griesbach's Standard Greek Text, in one large 12mo. Volume. Price *one dollar.* This day published, By GRAY & BOWEN.

A writer in the *Christian Examiner and General Review*, after alluding to several acknowledged errors in the common Version, observes, that

'If it is objected, that it would be difficult to make the proposed alterations in the common version, our answer is, that the work is already done, and well done. The title of the volume which has called forth these remarks is, "The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text." This is precisely the book which was wanted: the book which should be in the hands of every man, woman, and child in our country, superseding the Testament which is now in common use. It is very true, that a new translation of the Christian Scriptures, which would suit all religious denominations, is hardly to be expected, because in translation, there is necessarily so much contested interpretation. But the volume before is not a new translation. It is the old translation conformed to an acknowledged standard text of the original language. The words of King James's translators are in no case altered, except where a change in the original Greek required it.—This rule has been scrupulously adhered to by the gentlemen who prepared the volume. He has not departed from it even in instances in which he would have been borne out by the approbation of all Christian interpreters, of every mode of faith. He has not trenched in the least upon debateable ground. To use his own words, he has not "attempted any such work as that of a revised translation of the New Testament.—He has exactly reprinted the Common Version, except in places where the Greek text, from which that version was made, is now understood to have been faulty." Here, then, we say, is exactly the volume which was wanted, and which ought to be brought immediately into general use. We are convinced, both from the use which we have made of it ourselves, and from the known literary character of the Rev. Mr. Palfrey, that it has been prepared with faithful labor, accuracy, and entire impartiality.' March 27.

THREE IMPORTANT QUESTIONS ANSWERED. WAIT, GREEN & Co. Booksellers, 13 Court Street, have just published,

'*Three important Questions Answered*,' on the Christian name, character, and hopes—a new and cheap edition, by Rev. Henry Ware, jr. of Boston.

This tract was published a few years since, and passed through several editions.

The desire that so useful a work should be kept in circulation, has induced the publishers to bring it again before the public. Price 8 cts. each: 75 cts. per. doz.

March 27. 3t

JUST RECEIVED and for sale by R. P. & C. WILLIAMS, 79 Washington-street, Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church and other subjects, by G. F. Chapman, D. D., Rector of Christ Church, Lexington, Ky. 1 Vol. 8vo.

Right Rev. A. V. Griswold's Sermons. 1 Vol. 8vo.

Sermons by the late Rev. Cornelius R. Duffie, A. M. Rector of St. Thomas Church, New-York, with the Life of the Author. 2 Vols. 8vo.

Also.—Just received a fresh supply of Cooke on Ordination. 1 Vol. 8vo. tf April 3.

UNITARIAN MISCELLANY. GRAY & BOWEN, have just received from Baltimore, a few complete sets of this valuable work. The sets now offered for sale, are probably the only ones to be had in the United States, and are complete during the whole term of its publication as edited by Mr. Sparks and Mr. Greenwood.

Persons wishing to obtain copies can be supplied on very liberal terms.

The whole work is comprised in six large duodecimo volumes, which will be sold at $4 50 per set.

March 27.

A PLAIN AND SERIOUS ADDRESS on the Subject of the Christian Religion, urging the Practice of it in a Candid and Charitable Spirit.

'If any man have not the spirit of Christ, he is none of his.'—*Paul.*

'Though a man have all knowledge, &c., and have no charity, he is nothing.'—*Paul.*

Price 8 cents.

Published for the Society for the Promotion of Christian Knowledge, Piety, and Charity, by GRAY & BOWEN, and for sale by them and at the Bookstores in general.

To persons purchasing the above for distribution, a liberal discount will be allowed. March 20.

MR. YOUNG'S DISCOURSE.—This day published, by GRAY & BOWEN, and for sale by them and at the Bookstores, a Discourse delivered at the ordination of the Rev. James W. Thompson, as Pastor of the South Congregational Society in Natick, Feb. 17, 1830. By ALEXANDER YOUNG, Minister of the Church on Church-Green, Boston. To the Sermon are annexed the Charge, Right Hand of Fellowship, and Address to the Society, and an Appendix containing an account of the life and labors of Eliot, the apostle to the Indians. G. & B. have also for sale Mr. Young's Discourse on the SINS OF THE TONGUE, *Second Edition.* March 20

COPARTNERSHIP NOTICE.—The subscriber has taken into Copartnership, Mr. WILLIAM SOUTHER, the business will in future be conducted under the firm of JOHN MARSH, & Co. at the former establishment, No's. 96 and 98, State Street.

JOHN MARSH.

N. B. All persons having unsettled accounts are respectfully called upon to adjust the same.

JOHN MARSH & CO. No's. 96 and 98 State Street, offer for sale at the lowest prices, a general assortment of Merchant Account Books, Paper, Stationary, fine Cutlery, School Books, Patent Medicine, &c. &c. at wholesale or retail, on accommodating terms.

J. M. & Co. having a Book Bindery and Manufactory completely furnished, connected with their establishment, and being professed workmen, they would particularly solicit the patronage of Banks, Incorporated Companies and Individuals for Account Books, and pledge themselves to furnish them in the most *superior* modern style, and substantial manner, and warrant them in all cases to give satisfaction.

☞ Family Bibles, Periodicals, Pamphlets and Music Books bound, and Old Books rebound to any particular pattern at short notice. 6w. Feb. 27.

ENGLISH PUBLICATIONS.—*Newspapers, Magazines, Reviews, and New Books.*

EDWARD WILLMER, Bookseller, and Newspaper Agent, Liverpool, announces to Public Libraries, Reading Rooms, and other Literary Institutions, Editors, Booksellers, and private Individuals, that they may be supplied with English Books, Magazines, Reviews, Newspapers, Prices Currents, Shipping Lists, and every description of English Stationery, also, all the European Foreign Journals, with the utmost punctuality, all which are packed up secure, and shipped to New York, Boston, Philadelphia, Charleston, New Orleans, all parts of North and South America, and the Canadas.

Periodicals sent via. New York go secure in locked up bags to the New York Post Office.

☞ *The situation of Liverpool will ensure a much earlier delivery of these publications, than can be obtained from any other Port in England.*

Orders transmitted to E. Willmer direct to Liverpool, accompanied by a reference for payment, or handed to his Agent, Mr. W. A. COLMAN, Bookseller, &c. Park-Place House, New York, with a remittance, will meet with prompt attention.

For the punctual transmission of the above, by every Packet Ship, E. W. begs to refer to the following:—

Messrs. J. & J. Harper, Publishers, New York,—Editor of the Albion, New York,—The Courier, Boston,—The Telegraph, Washington,—The Daily Chronicle, Philadelphia,—The Patriot, Charleston,—The Gazette, Montreal,—The Exchange News Room, Quebec. 4t. March 13.

SELECTED POETRY.

THE SUBLIME.

In a biography of Mrs. E. Brooks, recently published in the New York Mirror, we have the following Hebrew Melody, extracted from her writings, as a specimen of the sublime. The writer pronounces it equal to the best of Moore's or Byron's.

JEREMIAH X. 14.

From the hall of our fathers in anguish we fled,
Nor again will its marble re-echo our tread;
For a breath like the siroc has blasted our name,
And the frown of Jehovah has crushed us in shame.

His robe was the whirlwind, his voice was the thunder,
And earth at his footstep was riven asunder;
The mantle of midnight had shrouded the sky,
But we knew where He stood by the flash of his eye.

Oh, Judah! how long must thy weary ones weep,
Far, far from the land where their forefathers sleep;
How long ere the glory that brightened the mountain
Will welcome the exile to Siloa's fountain?

[From the Christian Intelligencer.]

FOR FAMILY WORSHIP.

Saviour of them that trust in Thee,
Once more, with supplicating cries,
We lift the heart, and bend the knee,
And bid devotion's incense rise.

For mercies past we praise thee, Lord,
The fruits of earth—the hopes of heaven:
Thy helping arm—thy guiding word—
And answer'd prayers—and sins forgiven.

When e'er we walk on danger's height,
Or tread temptation's slippery way,
Be still—to steer our steps aright,
That word our guide—that arm our stay.

Be ours thy fear and favor still,
United hearts, unchanging love;
No scheme—that contradicts thy will,
No wish that centres not above.

And since we must be parted here,
Support us when the hour shall come;
Wipe gently off the mourner's tear—
Rejoin us in our heavenly home. C.

MISCELLANEOUS SELECTIONS.

[From the American Traveller.]

CONVENTION OF TEACHERS.

Agreeably to public notices, more than two hundred ladies and gentlemen, teachers and other friends of education, convened at the Columbian Hall in Boston, on the 15th of March, at 3 o'clock, P. M. After the objects of the meeting were stated by Mr Holbrook, of Boston, Rev. Mr Going, of Worcester, was called to the chair, and Rev. Mr Newton, of Marlboro', Vt. and Jonas Wilder, of Watertown, were appointed Secretaries. The meeting was opened with prayer by the Rev. Mr Cummings, of Portland, Maine. A Committee of Arrangments, consisting of Messrs Holbrook, of Boston, Going and Worcester, of Worcester, was then appointed, when information respecting schools and education generally, was called for. Interesting statements were made by gentlemen from Connecticut, Vermont, New Hampshire and Maine, which occupied the meeting till evening. Statements from Connecticut went to corroborate the current report, that their School Fund was doing great injury to the cause of education in that state. That not only schools, but academies were in a low state, from the great and general apathy, and the penurious spirit which prevailed through the great mass of their community. In the other states, considerable interest had been awakened, and the demand for well qualified teachers was constantly and rapidly increasing.

At half past 7 in the evening, the convention met according to adjournment, when the committee of arrangements made a report, recommending the appointment of Committees on the following subjects, viz:—

1. The Infant School System, and its applicability to Common Schools.
2. Monitorial Schools, and the division of labor in instruction.
3. The best means of raising the qualifications of Teachers.
4. The branches of instruction appropriate to Common Schools.
5. Associations of Teachers as departments of Lyceums.

The report was accepted, and the following gentlemen appointed as Committees, on the subjects recommended.

On Infant Schools—Messrs Going, Newton, and Farley.

On Monitorial Schools—Messrs Williams, Worcester and Lazel.

On Qualification of Teachers—Messrs Hemmenway, Wilder and Henshaw.

On Branches of Instruction—Messrs Holbrook, Pierpont and Cummings.

On Associations of Teachers—Messrs Patterson, Pratt and Cushing.

After the appointment of these Committees, the convention spent the remainder of the evening in hearing statements respecting Schools and Lyceums, from gentlemen from various parts of Massachusetts; which went to prove that a general interest prevailed, on the subject of education, throughout the state.

On Tuesday morning, the Convention met at 9 o'clock, according to adjournment; when the meeting was opened with prayer, by the Rev Dr Harris, of Dorchester; after which, an hour or two were spent in exhibiting and explaining the apparatus designed for introducing the Infant School System into Common Schools, when they adjourned, for the purpose of visiting several Infant Schools.

At 3 o'clock, P. M. the convention met again, and spent half an hour in witnessing farther illustrations with the Common School Apparatus, when they adjourned, for the purpose of visiting several Primary Schools.

At half past 7 o'clock, the convention met according to adjourament, and the Chairman being absent, Rev. Mr Newton was appointed to take his place. The evening was spent with great interest and profit in animated discussions upon the subjects which had been assigned to Committees, to aid them in making out their reports. Mr Farley, of New Ipswich, N. H. presented some interesting views and facts on the subject of Infant Schools, from an experiment tried in such a school in that place, the last season. He thought their children had learned more in one season than they had usnally done in six seasons—that they were happy, and could not, without great difficulty, be kept from school. He was entirely convinced that the system could be adopted with perfect ease, in all the Primary Schools in the country.

Rev. Mr Newton stated the result of an experiment with Mr Holbrook's Common School Apparatus, in a school in Marlboro', which confirmed the opinion advanced by Mr Farley. Several other gentlemen spoke to the same point, and conviction appeared to be settled upon the mind of every one present, that a modification of the Infant School System is well adapted to Common Schools, and that it is the surest and easiest means to raise their character and extend their usefulness.

On the subject of raising the qualifications of teachers, Rev. Mr. Pierpont of Boston, entertained and enlightened the meeting with valuable remarks. He thought the surest if not the only way to get better teachers, was to pay them better. As soon as talents for teaching could be rewarded, they would be furnished. Good salaries will not only procure good teachers, but cheap schools. It is an extravagant waste of money to employ teachers unqualified for their profession. When the time, board, clothes and books for children are taken in account, the difference between a high and low salary to the teachers, is scarcely worth naming.

Mr, Hemmingway thought with Mr. Pierpont that teachers must raise their employment into a profession—that they must qualify themselves better, and they would be paid better. A commodity will usually find its value in the market.

The Convention adjourned to half past eight the next morning.

Wednesday morning, met according to adjournment when Rev. Mr. Newton opened the meeting with prayer. After a short session they adjourned to visit several schools, both public and private.

At 12 the Convention again met according to adjournment, to hear a lecture from Dr. J. V. C. Smith, on the eye, which furnished a practical demonstration, that compartive anatomy may be made a branch of popular education, and rendered in the highest degree entertaining to a mixed assembly.

In the afternoon the Orphan Asylum for girls was visited. In the evening another intellectual feast was received from Dr. Smith, in a lecture on the lungs; and further discussions had on the subjects assigned to the committees, with instructions to prepare reports, to be embodied and published, as soon as circumstances would permit.

Thursday, March 16. Convention met according to adjournment, when Rev. Mr. Allen of Northboro', opened the meeting with prayer. Mr. Holbrook then occupied the meeting for an hour in exhibiting and explaining Lyceum apparatus, when Mr. Williams, chairman of the committee on monitorial schools, made a verbal report. Associations of teachers assigned for this evening, and Messrs. Oliver and Greenleaf of Salem, added to the committee.

At half past two, the convention met for the purpose of taking seats in carriages provided for visiting the Houses of Industry and Reformation, at South Boston. After the kindest reception by the Directors of those institutions, a short exhibition of the schools in the House of Industry was witnessed, every apartment of the institution was thrown open to the company, and after passing through it, they proceeded to witness the exercises of the school of Reformation, conducted by Rev. Mr. Wells. A scene containing greater moral sublimity can hardly be conceived of, than was presented in the appearance and exercises of this school, and in the results of the discipline adopted by the teacher. Witnessing the exercises of this school, was an ample reward for the expense of a visit to Boston, even to those from the northern part of Vermont.

Thursday evening, met at 7, when the question of publishing the proceedings of the convention was brought up, and a committee, consisting of Messrs. Holbrook, Wilder, and Oliver, appointed to report on the subject.

The committee on association of teachers then made a report, which was accepted, and a resolution passed that in the opinion of the convention, such an association would promote very extensively the cause of education.

To digest a plan and prepare a constitution for the proposed association, a committee, consisting of Messrs. E. Bailey, E. D. Emerson, A. Andrews, G. B. Emerson, and G. F. Thayer, of Boston, H. K. Oliver, of Salem, and J. Wilder, of Watertown, were appointed, with instructions to call a meeting for organizing, when they should deem it expedient.

Friday half past 8, the convention met according to adjournment, when Rev. Mr. Presbury, of Hingham, opened the meeting with prayer.

The committee on the question of publishing the proceedings of the convention, made a report in the affirmative, which was accepted, and a committee, consisting of Messrs. Holbrook, Allen, Abbott, Going and Wilder appointed.

Rev. Mr Presbury, chairman of the committee on school books, made a report, recommending Worcester's Primmer, Franklin Primmer, the Improved Reader and General Class Book, succeeded by the Introduction to the National Reader, the National Reader and the First Class Book, or books of a similar character, and the North American Arithmetic, by F. Emerson.

Rev. Mr Going made an able and interesting report on the Infant School system, and its applicability to common schools, which was unanimously and promptly accepted, and a Resolution passed, recommending a modification of the Infant School system, as well fitted for primary and other schools, and eminently calculated to raise their character and extend their usefulness.

The convention passed several other resolutions recommending Mr Holbrook's Apparatus, Mr Hall's Lectures on School Keeping, the American Journal of Education, and the Scholar's Journal.

The convention recommended Conventions of Teachers in the several counties in New England, to be held on the week of the meeting of County Lyceums, or such other times as may be thought convenient, and that measures be taken to provide lectures on Popular Education to those who may form said conventions.

They also recommended to teachers of the several towns, to form themselves into associations for mutual improvement.

Teachers were also requested to send to the publishing committee, a particular account of their method of managing their schools.

Votes of thanks were passed to the teachers of schools, and managers of other institutions in this city, for their polite and hospitable treatment, and for the important facilities afforded the convention in effecting the object of their meeting—to Dr. Smith, for the rich entertainment he furnished in his lectures—to Mr. Holbrook, for the aid he rendered the convention, and to the Chairman, for the discreet and able manner in which he presided at their meetings.

After passing a resolution, that the present meeting had been deeply interesting and promised much usefulness, and that similar meetings in future would be highly desirable, the convention concluded to bring their session to a close; before which, the chairman addressed the meeting in a most feeling, animated and eloquent manner, on the interest and importance of the occasion, as being one of the happiest of his life, and promised an extensive and lasting good to our country and the world. After this touching address to the feelings of his auditors, who were lately strangers to him and each other, but now a band of friends, he closed the meeting with prayer, when it was adjourned without day.

JOSIAH HOLBROOK,
Chairman of the Publishing Committee.

SOLITUDE.

The soul when neither clogged nor withheld nor tormented by surrounding objects, becomes sensible, in solitude, of its powers, and attains clear and intimate knowledge of its present state, and of what it is able to perform. Liberty and leisure, therefore, always render a rational and active mind indifferent to every other kind of happiness.

Zimmerman.

FIRST PARISH IN GLOUCESTER.

We are glad to give room for the following statement of a Committee of the First Parish in Gloucester, in regard to their ecclesiastical affairs. Our readers are referred to pages 190, 194, 198 of our last volume for further information on this subject.

At a Legal Meeting of the First Parish in Gloucester, March 20th, 1830, the brethren of the Church unanimously concurring, it was voted that the following statement be made public.

We deem ourselves called upon by Divine Providence to make a concise statement of facts in regard to our situation as a Church and Society; and we respectfully ask, that our statement may be seriously considered by the friends of Christ and of Congregational order.

In November of the last year, two males and five females were, at their own request, dismissed from this Church, and soon after organized by an Ecclesiastical Council into a separate Church. We think we have ample reasons for believing, that this small number of persons was formed into a church with the expectation and purpose, on the part of the Council, of gathering another Congregational Society within the limits of this Parish; and that encouragement has been given to the new Church, that assistance will be afforded to accomplish that object.

We therefore feel it to be our duty thus publicly to make known, that, as Church and Society, we are happily united under the ministry already established and maintained among us; that our present pastor has been with us nearly five years; that we esteem him as a faithful minister of Christ, and verily believe, that his labors have been a blessing to this people. Hence we ardently desire, in submission to the will of God, that his labors among us may be continued; and we should certainly deem it a very serious calamity to ourselves and to our children, should any root of bitterness be suffered to grow up among us, to divide the Parish, or to deprive us of the minister of our choice.

The people who are not of the First Parish, but within its territorial limits, are either Universalists, Methodists or Baptists, and we have no doubt, they are strongly attached to their respective denominations. The Universalists and Methodists have commodious houses for public worship, and we understand that the Baptists are making arrangements for building a meeting-house for themselves in the course of this year. We may add, that within a mile of our own church there is a Congregational meeting-house at present unoccupied, and large enough for a numerous assembly. Of course we think it a clear case, that no considerable materials exist is this part of the town, of which a new society can be formed, except what might be procured by causing disaffection and schism in the first Parish; and we are constrained to express the apprehension, that the new Church was formed with the knowledge of this fact.

We have no desire to interfere with any rights or privileges pertaining to those who have separated from us; but we do earnestly desire, by the blessing of God, to 'keep the unity of the spirit in the bond of peace' among ourselves. We therefore submit it to the serious consideration of ministers and Christians, whether it can comport with the law of love enjoined by our Lord, or with his prayer, that all who should believe in him might be one, if further exertions should be made to divide our Parish, or to destroy the comfort and usefulness of our minister.

There is one view of the subject which we think should not be overlooked. As example has a powerful influence in society, it seems to us, that ministers and churches, in their treatment of each other, should be very careful, that their example be such as may be safely imitated, and such as if imitated by *all*, would naturally conduce to the promotion of love, peace, good order and public happiness. What then would be the natural tendency and the probable results, should the course which has been adopted towards our parish and our minister, be adopted throughout New England. It is believed, that the First Parish in Gloucester is not the only parish which would be liable to suffer, should this policy become general; and perhaps there are few parishes which would suffer less than ours has yet done, should equal pains be taken to effect a schism among them.

It seems to us, that impartial reflection would convince any intelligent man, that if this course should be generally pursued, it must destroy the little that now remains of peace and brotherly love among Christians, and render party zeal a popular substitute for that love which 'worketh no ill to its neighbor.'

Unless we are very much deceived in ourselves, this communication has not been dictated by the spirit of retaliation or recrimination, but by a sense of duty to ourselves, and to our Christian brethren in other towns and parishes.

DAVID WORCESTER,
SAMUEL SOMES,
D. W. ROGERS,
} *Committee.*

Gloucester, March 22d, 1830.

In the Register of the 20th ult. we gave some extracts from the Library of Entertaining Knowledge, in regard to the invention of the Pump and the Barometer. We shall continue our extracts, persuaded that we cannot do the younger part of our readers a greater service, than thus to lay before them articles, which, while they furnish entertainment, are also full of instruction, and adapted to excite a thirst for knowledge, and inspire a noble ambition for personal improvement and usefulness.

MEZZOTINTO.

'Another example which may be given, is that of the famous Prince Rupert's supposed discovery of the mode of engraving called mezzotinto, which is said to have been suggested to him by observing a soldier one morning rubbing off from the barrel of his musket the rust which it had contracted from being exposed to the night dew. The Prince perceived, on examination, that the dew had left on the surface of the steel a collection of very minute holes, so as to form the resemblance of a dark engraving, parts of which had been here and there already rubbed away by the soldier. He immediately conceived the idea that it would be practicable to find a way of covering a plate of copper in the same manner with little holes, which, being inked and laid upon paper, would undoubtedly produce a black impression; while, by scraping away, in different degrees, such parts of the surface as might be required, the paper would be left white wherever there were no holes. Pursuing this thought, he at last, after a variety of experiments, invented a species of steel roller, covered with points, or salient teeth, which, being pressed against the copper-plate, indented it in the manner he wished; and then the roughness thus occasioned had only to be scraped down, where necessary, in order to produce any gradation of shade that might be desired.'

THE BALLOON.

'The celebrated modern invention of the balloon is said to have had an origin still more simple. According to some authorities, the idea was first suggested to Stephen Montgolfier, one of the two brothers to whom we owe the contrivance, by the waving of a linen shirt, which was hanging before the fire, in the warm and ascending air. Others tell us, that it was his brother Joseph who first thought of it, on perceiving the smoke ascending his chimney one day, during the memorable siege of Gibraltar, as he was sitting alone, and musing on the possibility of penetrating into the place, to which his attention had been called at the moment by a picture of it, on which he had accidentally cast his eyes. It is known, however, that the two brothers had, before this, studied and made themselves familiar with Priestley's work on the different kinds of air; and it is even said that Stephen had conceived the idea of navigating the heavens, by the employment of a gas lighter than common atmospheric air, on his way home from Montpelier, where he had purchased that book. Newton, too, is well known to have been indebted for the first hint of certain of his great optical discoveries to the child's amusement of blowing bubbles out of soap; and as Dr. Pemberton has ingeniously observed, in his account of that great man's philosophy, "it is suitably to this mode of thinking that he has, is his 'Observations on Daniel,' made a very curious as well as useful remark, that our Saviour's precepts were all occasioned by some ordinary circumstance of things then especially before him."'

SALUTARY HINTS.

Let us avoid being the first in fixing a hard censure. Let it be confirmed by the general voice, before we give into it. Neither are you then to give sentence like a Magistrate, or as if you had special authority to bestow a good or ill name at your discretion.—Do not dwell too long upon a weak side; touch and go away. Take pleasure to stay longer where you can commend; like bees, that fix only upon those herbs, out of which they may extract the juice their honey is composed of. A virtue stuck with bristles is too rough for this age; it must be adorned with some flowers, or else it will be unwillingly entertained.'

ABUSE OF LITERARY POWER.

The following remarks on the responsibleness connected with literary power, are from a communication in the Massachusetts Journal of the 20th inst. and have reference to the Edinburgh Review.

We know but few heavier crimes than can be laid to the charge of a moral agent, than the perversion of literary power to bad purposes. The intellectual character of the community is so deeply influenced and agitated at the currents of thought periodically rushing upon it, and *this* again so far controls and forms practical conduct and moral feeling—that we can hardily conceive of the incomparable baseness which that writer must have, who poisons the fountain with falsehood, immorality, and corruption—and treacherously and stealthily leaves a moral taint upon the soul of the community. High powers were granted for high purposes—and he who reverses this design, sins against his own nature and the majesty of Heaven.

COMMONWEALTH OF MASSACHUSETTS.
In General Court, at the January Session thereof,
A. D. 1830.

Resolved, By both Houses, the same being agreed to, by a majority of the Senators, and by two thirds of the members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth, by adopting the subjoined article of amendment, and that the same, as thus agreed to, be entered on the Journals of the two Houses, with the *Yeas* and *Nays* taken thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen in the manner provided by the Constitution, it may be submitted to the people for their ratification, in order that it may become a part of the Constitution of this Commonwealth.

ARTICLE OF AMENDMENT.

The political year shall begin on the first Wednesday of January, instead of the last Wednesday in May; and the General Court shall assemble every year on the said first Wednesday of January, and shall proceed at that session to make all the elections, and do all the others acts, which are by the Constitution, required to be made, and done, at the session which has heretofore commenced on the last Wednesday of May. And the General Court shall be dissolved on the day next preceding the first Wednesday of January, without any proclamation or other act of the Governor. But nothing herein contained, shall prevent the General Court from assembling at such other times, as they shall judge necessary, or when called together by the Governor. The Governor, Lieutenant Governor and Counsellors shall also held their respective offices for one year next following the first Wednesday of January, and until others are chosen and qualified in their stead.

The meeting for the choice of Governor, Lieutenant Governor, Senators and Representatives shall be held on the second Monday of November, in every year; but meetings may be adjourned, if necessary, for the choice of Representatives, to the next day; and again to the next succeeding day, but no farther; but in case a second meeting shall be necessary for the choice of Representatives, such meetings shall be held on the fourth Monday of the same month of November. All the other provisions of the Constitution, respecting the elections and proceedings of the members of the General Court, or of any other officers or persons whatever, that have reference to the last Wednesday of May, as the commencement of the political year, shall be so far altered, as to have like reference to the first Wednesday of January. This article shall go into operation on the first day of October next following the day when the same shall be duly ratified and adopted as an amendment of the Constitution; and the Governor, Lieutenant Governor, Counsellors, Senators, Representatives, and all other State officers, who are annually chosen, and who shall be chosen for the current year, when the same shall go into operation, shall hold their respective offices, until the first Wednesday of January, then next following, and until others are chosen and qualified in their stead, and no longer. And the first election of the Governor, Lieutenant Governor, Senators and Representatives, to be had in virtue of this article, shall be had conformably thereunto, in the month of November following the day on which the same shall be in force and go into operation pursuant to the foregoing provision.

All the provisions of the existing Constitution, inconsistent with the provisions herein contained, are hereby wholly annulled.

In the House of Representatives, Feb. 2, 1830.

The foregoing Resolution and amendment having been passed in this House, by a constitutional majority, two thirds of the members present and voting thereon, having voted in the affirmative, the same are accordingly sent to the Senate.

W. B. CALHOUN, *Speaker.*

In Senate, February 17, 1830.

The Resolution and amendment aforesaid, having been agreed to, by a majority of the Senators present and voting thereon, the same are accordingly referred to the General Court next to be chosen, and ordered to be published.

SAMUEL LATHROP, *President.*

COMMONWEALTH OF MASSACHUSETTS.
In General Court, at the January Session thereof
A. D. 1830.

Resolved, By both Houses, the same being agreed to by a majority of the Senators, and two thirds of the members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth by adopting the subjoined article of Amendment; and that the same as thus agreed to, be entered on the Journals of the two Houses, with the *Yeas* and *Nays* thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen, in the manner provided by the Constitution, it may be submitted to the people for their ratification, in order that it may become a part of the Constitution of this Commonwealth.

ARTICLE OF AMENDMENT.

The Members of the House of Representatives shall be elected in the following manner.

'Each City, Town or District containing twelve hundred Inhabitants, may elect one Representative, and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle any city, town or district to an additional Representative; and the number of inhabitants in each city, town or district shall always be ascertained or determined by the next preceding Census, taken under the authority of the United States, if no provision for that purpose be made by the Legislature of this Commonwealth.

In every case where any Town is now united to any other Town or to a District, for the purpose of electing a Representative, such towns or districts so united, are and shall be considered respectively one town, in all things respecting the election of Representatives, as provided for in this article.

Every Town or District containing less than twelves hundred inhabitants shall be entitled to elect one Representative each, every other year, and for this purpose the Legislature shall divide all such Towns and Districts, within each County in this Commonwealth, into two classes, as nearly equal as may be, and determine the time and manner that each class may elect their representative, as herein provided. And any contiguous Town and District, or any two contiguous towns, neither of which would by the provisions of this article be entitled to send one representative every year, may unite and send a representative every year, if they prefer so to do, in such manner as the Legislature shall provide.

And to prevent the House of Representatives from becoming too numerous, the number of Inhabitants, which shall entitle a City, Town or District to elect one Representative, and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary, in the year of our Lord one thousand eight hundred and forty-two, and every tenth year afterwards, so that the House of Representatives shall never consist of more than three hundred and fifty members, who shall be paid for their travel and attendance out of the public Treasury.

Not less than seventyfive members of the House of Representatives, shall constitute a quorum for doing business. And all the provisions of the existing Constitution, inconsistent with the provisions herein contained, are hereby wholly annulled.

In House of Representatives, March 5, 1830.

The foregoing Resolution and article of Amendment having passed in this House by a constitutional majority, two thirds of the Members present and voting thereon having voted in the affirmative, the same are accordingly sent to the Senate.

W. B. CALHOUN, *Speaker.*

In Senate, March 9, 1830.

The Resolution and Amendment aforesaid are agreed to, by a majority of Senators present and voting thereon.

SAMUEL LATHROP, *President.*

Commonwealth of Massachusetts.

In House of Representatives, March 10, 1830.

Ordered, That the Clerk of the Senate cause the proposed Amendments of the Constitution to be forthwith published, three weeks successively, in all the newspapers printed in this Commonwealth. Sent up for concurrence.

P. W. WARREN, *Clerk.*

In Senate, March 10, 1830. Read and concurred.

PAUL WILLARD, *Clerk.*

Commonwealth of Massachusetts.

Senate Chamber, Boston, March 13th, 1830.

The foregoing is a true copy of Record.

Attest, PAUL WILLARD, *Clerk.*

*** Publishers of the several newspapers printed in the Commonwealth, are hereby requested to comply with the aforesaid Order of the General Court. 3t. March 27.